Hitavākya Sūtra

A Pariśiṣṭa of The Sāmaveda

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Introductory

The *Hitavākya-Sūtra* is a hitherto unknown Appendatory text (*Pariśiṣṭa* or *Pariśeṣa-sūtra*) of the *Sāmaveda,* being placed before scholars for the first time in a critical edition based on two independent manuscripts. The Vedic *Pariśiṣṭas* form a class of literature aimed at supplying omissions or making miscellaneous additions mainly to the *Vedāṅgas* of the respective Vedas.[1] Sometimes these *Pariśiṣṭas* are integrated to the texts which they supplement and ascribed to the respective sage-authors. However, most of the *Pariśiṣṭas* are independent texts of later times, as attested by their contents and language and are usually handed down in the form of collections.[2] Some of the *Pariśiṣṭas* relate to some aspect of ritual, worship, religious life or social conduct, all of a general nature that it is difficult to discern any direct relation between the test and the Veda to which it is related. Many of these texts are handed down anonymously. The *Hitavākyasūtra* edited here belongs to this latter category.

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1. On Vedic *Pariśiṣṭa* literature, see C. G. Kashikar, *Sūtras of Bhāradvāja*, (BISM, Poona, 1964), Pt. *1*, Intro., pp. lxxxv-xci....; 'A survey of the Śrautasūtras', *J of the Univ. of Bomby*, 35(NS), Pt. ii, 110-14.

2. Among the more important of these collections may be mentioned :

(i) 72 *Atharvapariśiṣṭas* ascribed to Saunka; edn.; *The Pariśiṣṭas of the Atharvaveda*, ed. by G. M. Bolling und J. von Negelein, 2 vols., Leipzig 1908.

(ii) 11 *Mānava. Śrauta-pariśiṣṭas*. appended to the edition of *Mānava-Śrauta-* Sūtra by van Gelder, New Delhi, 1961.

(iii) 25 *Vārāha-Śraut-pariśiṣṭas*, Ms. Nos. 680, 11234, Oriental Institute, Baroda (see *Alphabetical list of Mss.* Vol. I, p. 170)

(iv) 18 *Kātyāyana-Śrauta-pariśiṣṭas*, ten of which are edited by Shridhar Shastri Vare in *Kātyāyanīya-pariśiṣṭa-daśakam*, Poona.

A list of 52 Sāmavedic works recommended in the *Gobhilagṛhyakarmaprakāśa* for study by the followers of the Kauthuma recension of the *Sāmaveda* in the following verses include a number of *Sāmaveda-pariśiṣṭas*, though it does not mention the *Hitavākya-Sūtra*.[3] *Cf.*

कौथुमानां के वा ग्रन्था अध्येतव्या इति चेत्, अत्राह कश्चित्-

द्विपञ्चाशदिमे ग्रन्थाः शाखायां कौथुमेरिह ।
प्रोक्ताः सामोदधौ यस्माच्छ्रौते स्मार्ते सुनिश्चिताः ।। १ ।।

तस्माद्वै सामशाखायां ग्रन्थभेदो निगद्यते ।
श्रौतस्मार्तोदिते यस्मान्न मुह्येत कथञ्चन ।। २ ।।

वेञ्जारण्यकमूहोऽत्र रहस्यं गानमुच्यते ।
छन्दस्यारण्यकं चैव मन्त्रः सोत्तरकः स्मृतः ।। ३ ।।

छन्दस्यादित्रयं स्तोभः सपदं स्याच्चतुष्टयम् ।
ताण्ड्यः षड्विंशकं सामविधानार्षेयके तथा ।। ४ ।।

देवताध्यायवंशाख्या[1] संहितोपनिषत् तथा ।
अष्टमोपनिषच्चैव ब्राह्मणे समुदीरिताः ।। ५ ।।

नारदी लोमशी शिक्षा गौतमी चेति वै त्रिधा ।
कल्पसूत्रं तथा क्षुद्रं लाट्यायनकमेव च ।। ६ ।।

उपग्रन्थः पञ्चविधो निदानं ताण्ड्यलक्षणम् ।
अनुपस्थादनुस्तोत्रं कल्पानुपदमेव च ।। ७ ।।

एतद् दशविधं सूत्रं सामगेषु च विश्रुतम् ।
ऋक्तन्त्रं सामतन्त्रं च संज्ञाकरणमेव च ।। ८ ।।

3. *Gobhilagṛhyakarmaprakāśikā, Ed.* by Purushottama Shastri and others, Benaras, 1905, pp. 128, 29

धातुलक्षणकं च स्यादिति व्याकरणानि च।
अनुक्रमणिका चेति नैगेयं च ततः परम् ॥ ९ ॥

फुल्लं गोभिलगृह्यं च मन्त्रलक्षणकं तथा।
गायत्रादिविधानं च ततः स्तोभानुसंहृरः ॥ १० ॥

छन्दोगपरिशिष्टं तु गृह्यसंग्रह एव च।
श्राद्धकल्पे ततो विद्यासाधनं गोभिलीयकम् ॥ ११ ॥

स्नानविधिरूपाकर्म श्रावणेन परो विधिः।
द्विपञ्चाशदिमे ग्रन्था वृषोत्सर्गान्तगाः स्मृताः ॥ १२ ॥

इति कौथुमशाखायां ग्रन्थसंख्या यथाक्रमात्।
एतानधीत्य निखिलं वेदोक्तं ज्ञातुमर्हति ॥ १३ ॥

Two collections of *Sāmaveda-pariśiṣṭas* are available in the Bodleian Library, Oxford. The first, being Ms. No. 375, [4] contains the undermentioned eighteen *pariśiṣṭas* : *Anavagraha, Ānukramaṇī, Amṛtāharaṇa, Āvagrahalakṣaṇa, Ādhnavidhi, Āvasathyādhāna, Ṛktantra, Kalpa-anupada, Kṣaudra, Gītakaṇḍikā, Naigeyārcikānukrama, Pañcavidhasūtra, Praṇatā, Mahānāmnī, Srāvaṇavidhi, Saṁhitopaniṣad-brāhmaṇa, Sāmasaṅkhyā* and *Stobhānusaṁhāra.*

The second manuscript, No. 466, [5] contains twenty more *pariśiṣṭas*; *Annaprāśana, Adhānakārikā, Adhānavidhi, Upacāra Aupavasathikā, Kratusaṅgraha, Chandas, Naigeyānām Ṛksvārṣam, Pakṣahomasamasyāvidhāna, Pravāsa, Prauṣṭhapada, Viniyogasaṅgraha, Vṛṣotsarga, Śrautaprāyaścitta, Śrautahoma, Somotpatti, Snānavidhi, Smārtahoma* (two), and *Homadravya.*

Neither of these collections contain the *Hitavākyasūtra*. However, still another codex of *Sāmavedapariśiṣṭas* deposited in the Vishveshvaranand Library, Hoshiarpur, (Ms. No. 6131), contains, also the *Hitavākyasūtra,* here called *Hitavākya,* alongwith three other *Sāmapariśiṣṭas.* It is interesting that on the obverse of its first folio, this codex carries a list of 36 *Sāmapariśiṣṭas* including the following : *Anumuktaka, Anustotrasūtra, Amṛtāharaṇa, Avagraha, Āvasa-*

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4. Ms., Cat. No. 375, described on pp. 377-378 of *Catalogi Codicum manuscriptorum Bib. Bodleianae, Pars Octava : Codices Sanscriticos*, Comp. Th. Aufrecht, Oxon ii, 1864.

5. Op. cit., p. 383.

thyādhyāna, Ṛktantra, Ṛksaṅkhyā, Karmapradīpa, Kārtikya, Gaṇapatistotra, Garbhādhāna, Gāyatrakalpa, Gāyatravidhāna, Gītikalpa, Gṛhyasaṅgraha, Gobhilī, Gautamī, Caraṇavyūha, Chandoḥ, Chalaprakriyā Nāradī, Nāiga, Pañcavidhasūtra, Prauṣṭhapada, Mantrānukramaṇī, Mahānāmnī, Mātrālakṣaṇa, Lomaśī, Śrāddhakalpa, Śrāvaṇavidhi, Sāmatantra, Somotpatti, Stobhānusaṁhāra, Snānavidhi and *Hitavākya*.[6]

Manuscript Material

A The said Vishveshvaranand codex No. 6131, is a legible and fairly correct paper manuscript written in Devanagari script. The *sūtra*—numbers and colophons are smeared with yellow pigment. It is not dated but looks old and is slightly injured. The occurrence in the codex, of four *pariśiṣṭas* is indicated by the expression '*pariśiṣṭa* 4" written on the first side of the first folio. The *Hitavākyasūtra* occurs as the fourth and last work in the codex, written on folios 5-6, the other three works being *Śrāvaṇavidhi, Mahnāmnī* and *Somotpatti*. The scribe is named at the end of the codex as Hrderama (Hṛdayarāma).

B. Ms. No. 2938 preserved in the India Office Library, London, described under serial No. 1776 in the *Catalogue of Skt. Mss*. prepared by J. Eggeling, Pt III, (London, 1893), p. 578. This is a modern Devanāgarī manuscript, in one folio, written on both sides, prepared on July 10, 1860 by Venkatram for J. R. Ballantyne, as noted on the manuscript itself. The manuscript contains only the *Hitavākya-sūtra*, here called *Hitasūtra*. The writing is very legible but is not free from errors[7].

A third manuscript of it is available in the Sarasvati Bhavana Library of the Sampurnanand Sanskrit University, Varanasi, and has been documented in the *Catalogus Ca-*

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6. The list of *pariśiṣṭas*, given above in their alphabetical order actually reads in the ms. as follows :

गर्भाधान हितवाक्य दिवस 1 प्रौष्ठपद कार्त्तिक्या 1 मात्रालक्षण गायत्रविधान स्तोभानुसंहार 1. छंद 1. श्राद्धकल्प 1. चरणव्यूह सोमोत्पत्ति 1. नारदी 1. गौतमी लोमशी 1. छलप्रक्रिया ऋक्संख्या मुक्तकं येला 1. मन्त्रानुक्रमणी अवग्रह महानाम्नी 1. पंचविधसूत्र 1. अनुस्तोत्रसूत्र 1. नैगे 1. ऋक्तन्त्र 1. सामतन्त्र 1. कर्मप्रदीप 3. गोभिली 2. गृह्यासंग्रह 1. आवसथ्याध्यान 1. गणपतिस्तोत्र गायत्रकल्प 1. गीतिकल्प 1. अमृताहरण 3. स्नानविधि श्रावणविधि 1.

समुच्चे दिवस २८ शुक्लतीर्थंथमार्थे परिशिष्ट ना अनुक्रम ।

In the final expression *Pariśiṣṭa nā anukrama*, the suffix *nā*, which in Gujarati means 'of' (plural) i indicative of this codex having been produced in Gujarat or written by a Gujarati scribe. Also the word 'Śuklatirtha' could be taken to indicate a place of pilgrimage of that name in Gujarat "about 10 miles NE of Broach," on the river Narmada, in Gujarat. *cf Geographical Dictionary of ancient and mediaeval India* by Nandolal Dey, (3rd edn., 1971), p. 196.

7. Thanks are due to the authorities of the India office Library for supplying kindly a photo-stat copy of this manuscript for my use.

talogorum of Th. Aufrecht (Vol. I. p. 766, Ms. No. SB 29); *Catalogue of the Skt. Mss. in the Sanskrit College Library, Banares* (Allahabad, 1911, p. 36) under General Ser. No. 216, *Sāmaveda* Ser. No. 71; and in *A des. cata of Skt. Mss acquired for and deposited in the Govt. Skt. College Library, Sarasvati Bhavan, Banares, during he years1791-1950*, Vol. I. Vedic Mss. (Varanasi, 1953), pp. 358-59. Apparently this manuscript is the source of the India Office ms. got prepared by J. R. Ballantyne, and hence was not used for the present edition.

Relationship between the Manuscripts

The few but significant variants which have been documented in the footnotes to the edition below, the difference in the title of the work as given in the two manuscripts, *Hitavākya* in A and *Hitavākya* in B, the difference in the colophons and the absence in B of the post-script that occurs in A-all point to the fact that the two manuscripts are independent of each other. The variant readings in the two manuscripts are mostly the result of scribal errors or scribal innovations. To the latter category belong the readings : *dhananīśa* for *nīśa* (ch. 1, sutra 3), *dhīra* for *dhīvara* (1. 8), *bibheti* for *bibhet* (2.1), *bhāṣeta* for *bhīṣet* (2.2), *nāślāghā* for *nāślāghyā* (5.1) and *pramāsti* for *pramādosti* (5.4) However, there are also variants of a more serious nature like *prītināśhāḥ kalinam* for *prītim nāśu kulīnaḥ* (4,5), *ahināibhāryaḥ* for *ahitā bhāryā* (4.8) and *sādhum seved dhīraḥ* for *sadhūtsedhoṅgirāḥ* (7.4) which have to be traced to an earlier period descent of the manuscripts of the work.

The language of the *sūtras* exhibit certain aberrations, both in verbal and nominal forms, like, for example *bhāṣet* (2.2) for *bhāṣeta*, *dāre* (2.4) for *dāreṣu* and *svadāram* (6.1) for *svadārān*. But these aberrations cannot vouch for any early date for this obviously late work; they should either be the relics of certain early forms or deliberate usages by the author of the *sūtras* to attribute antiquity to his work.

Hitavākya-sūtra : Its nature and contents

The *Hitavākya-sūtra* is divided into seven short sections called *adhyāya*-s, each section comprising ten *sūtras*. The last two sections contain only nine and six *sūtras* each, with the result that the total number of *sūtras* is only 65 instead of seventy. These *sūtras* are all short pithy maxims couched in classical Sanskrit, each expressing some significant worldly truth or injunction relating to social and religious conduct. Thus, these *sūtras* do not have any intrinsic connection with the *Sāmaveda*, or to any other Veda, for that matter. The text should, therefore, have been styled a *Sāmavedapariśiṣṭa* in general way, as is the case with several other works of this class of literature.

The *sūtras* are all moralistic in content, though they are couched in different ways. Some are given as injunctions (*e. g.*, *ācāryasya ājñām kurvīta*, 1.6: 'Act upon the bidding of

the teacher[5]); some take the form of prohibitions, (*e. g., na aślīlam kiñcit bhāṣet*, 2.2: 'Utter not anything obscene'; some are in the form of healthy advice, (*e. g., yatnataḥ dharmārthakāmān paśyet*, 3.4: 'Achieve desires, merit and riches though effort'; while most of the others take the form of general statements, like, *e. g, pradānaśīlāḥ pretya arthavantaḥ*, 4.6: 'The beneficent are reborn rich, after death.' The topics of the *sūtras* are also varied. They refer to the ends of life, *viz.*, *Dharma*, *Artha*, *Kāma* and *Mokṣa*, Gifts (*dāna*) knowledge (*jñāna*), Action (*prayatna*), conduct (*ācāra*), Fame (*kīrti*) and allied subjects. *Poverty* (*dāridya*) and Idleness (*ālasya*) are decried. Friends and friendship are eulogised. Woman in general and as a wife are duly noticed. The teacher, king and sages also came in for considration. The work thus froms a useful guide to cultured life, and forms, as it were, a necessary compliment to ritualistic life. Possibly, this aspect of the work might have conduced to its being considered a Vedic *pariśiṣṭa*.

हितवाक्यसूत्रम्
नाम सामवेदपरिशिष्टम

अथ प्रथमोऽध्यायः

[1]धर्मोपादानं सन्तोषः श्रेष्ठः ॥१॥
अशीलस्याचारो न भ्राजते ॥२॥
क्षेमवतो[2] नाल्पे दोषे नाशोऽस्ति[3] ॥३॥
शाम्येत् पापं, शीलं योऽधिगच्छेत् ॥४॥
वामाचारः पितुरप्यनिष्टः ॥५॥
आचार्यस्याज्ञां कुर्वीत ॥६॥
मानित्वं मूर्खाणां मिथ्याचारः ॥७॥
धिग् धीवरं[4] भीरुं दुर्बुद्धिम् ॥८॥
अभाग्यस्याचारहीना भार्या ॥९॥
दानमेवेष्टं तु ॥१०॥
इति हितसूत्रे प्रथमोऽध्याय[5] ॥

EDIFYING DICTUMS

CHAPTER ONE

1. Acquirement of merit is the greatest joy.
2. Manners do not shine in a man of mean character.
3. The well-established are not ruined through minor faults.
4. One who gains character controls sin.
5. Perverse behaviour is censurable even in one's father.
6. Act upon the bidding of the teacher.
7. Arrogance is the perverse behaviour of fools.
8. Fie upon the cunning, the coward and the mean-minded.
9. The unlucky one has a wife of bad character.
10. Giving is, inded, cherishable.

THUS ENDS CHAPTER ONE OF HITASŪTRA

Mss. used : A. Ms. No. 6131 D of the Vishveshvaranand Library, Hosiyarpur.
B. Ms. No. 2938 of the India Officie Library London.

1. A. begins with श्री गणेशाय नमः । B. has prefixed to it ओं
2. A. क्षेमे वसतो
3. A. adds घन before नाशोऽस्ति
4. A. धीरं for धीवरं
5. A. has the colophon प्रथमः ।

अथ द्वितीयोऽध्यायः

शोच्यो भवेद्यो मातुर्न बिभेत्[1] ॥१॥

नाश्लीलं किञ्चिद् भाषेत[2] ॥२॥

न बलवतो[3] रोगा भवन्ति ॥३॥

नात्रिशिष्टः स्यात् प्रमादो दारे ॥४॥

रोषणलोले शुश्रूषा मिथ्या ॥५॥

निष्प्रयत्ने[4] नेष्टो भवेत्कामः ॥६॥

भान्ति दानेन तु ये शौण्डीराः ॥७॥

स्वर्गो दमाढ्यानां हस्तप्राप्यः ॥८॥

नरमलसं न भजन्त्यर्थाः ॥९॥

नादेव तु[5]ष्टस्यैवोच्छिष्टम् ॥१०॥

इति हितसूत्रे द्वितीयोऽध्यायः ॥२॥[6]

CHAPTER TWO

1. Despicable is one who has no respect (lit. awe) for his mother.
2. Utter not anything obscene.
3. Diseases do not affect the strong.
4. No special flaw can there be in one's own wife
5. Fruitless is the attendance upon the peevish.
6. Desires are non-productive in the nonindustrious.
7. The munificent shine through their gifts.
8. Heaven is within reach for the self-controlled.
9. Riches do not reach the idle.
10. Sacrificial left-overs are not for one who has not sacrificed.

THUS ENDS CHAPTER TWO OF HITASŪTRA

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1. B. reads बिभेति
2. B. reads भाषेत
3. B. बलवो for बलवतो
4. A. B. read नि प्रयत्ने
5. A. जुष्ट for तुष्ट
6. A. The colophon reads merely द्वितीय:

अथ तृतीयोऽध्यायः

राज्ञां भेतव्यो, नान्यथाचिन्त्यम् ॥१॥

तपस्वी सरागो नोपगम्यः ॥२॥

कल्याणभागी[1] न स्त्रीवशः ॥३॥

यत्नतः कामधर्मार्थान् पश्येत् ॥४॥

नार्थत्यागशीलिनामाबाधा[2] ॥५॥

प्रीतिदानमपि नातिमिच्छेत् ॥६॥

स्वाधीना सिद्धिराचारनित्ये ॥७॥

प्रदानसिद्धो निन्दितो रागः ॥८॥

दानं दमयुक्ते धर्मावाप्तिः ॥९॥

न भयमात्मवतां दारिद्र्यात्[3] ॥१०॥

इति हितसूत्रे तृतीयोऽध्यायः॥[4]

CHAPTER THREE

1. Fear the King; feel not otherwise.
2. A passionate sage is not to be approached.
3. The lucky one is not woman-controlled.
4. Achieve desires, merit and riches through effort.
5. Worry is not for those who renounce wealth.
6. Wish not for too much even of loving gifts.
7. Achievement is within the reach of the sustained worker.
8. Doled out love is despicable.
9. Merit is achieved through gifts coupled with self-control.
10. For the self-possessed, there is no fear from poverty.

THUS ENDS CHAPTER THREE OF HITASŪTRA

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1. A. भाजी for भागी
2. A. शीलीनमाबाधा; B. शीलिनमाबाध्य
3. A. omits the final त्
4. A. reads, as colophon merely तृतीयः।

अथ चतुर्थोऽध्यायः

ज्ञानमात्त्सर्यं नातिस्वर्गीयम् ॥१॥
नामित्रमध्ये सकामस्तिष्ठेत् ॥२॥
नाकर्मण्यानां काचिद् विभूतिः ॥३॥
अस्वाधीना सुभूषिता स्त्री ॥४॥
प्रीतिं नाशु कुलीनश्छिन्द्यात्[1] ॥५॥
प्रदानशीलाः प्रेत्यार्थवन्तः ॥६॥
मानिनिर्वैद्ये धिग् विद्याः ॥७॥
अहिता भार्या शोच्या[2] दारिद्र्ये ॥८॥
जीवः शाश्वतः प्रतिबुद्धानां तु ॥९॥
देवान्निषेवतो नास्ति पापम् ॥१०॥

इति हितसूत्रे चतुर्थोऽध्यायः ॥[3]

CHAPTER FOUR

1. Contrary knowledge is not conducive to salvation.
2. Stay not with supplication before non-friends,
3. No prosperity for the non-industrious.
4. A bedecked woman is not secure.
5. The high-born would not cut off favours abruptly.
6. The beneficent are reborn rich, after death.
7. Learning is of no avail at reconciling a peevish dame.
8. Pitiable is an unloved spouse in poverty.
9. For the realised, life is indeed eternal.
10. No sin devolves on the devotee.

THUS ENDS CHAPTER FOUR OF HITASŪTRA

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1. A. reads ; प्रीतिनाशः कलीनं छिन्द्यात् ।
2. A. शोच्यं; B. अहीनभार्यः शोच्यो
3. A. reads as colophon. चतुर्थः ।

अथ पञ्चमोऽध्यायः

नाश्लघ्या[1]सद्भिः सम्प्रीतिः ॥ १ ॥
क्षान्तिः साधुत्वं ह्रीर्नित्यत्वं च ॥ २ ॥
निर्भयं निर्धनानां प्रभुत्वम् ॥ ३ ॥
व्याधिषु न प्रमादोऽस्ति[2] ॥ ४ ॥
अनिश्चये न कश्चित्कार्योऽर्थः ॥ ५ ॥
धर्मेणोत्पन्नं न्यायेन दद्यात् ॥ ६ ॥
श्रान्तो वेदे सन्तोषो विरमे ॥ ७ ॥
सुमूर्द्धजाः स्त्रियः सुखं विदुः ॥ ८ ॥
लभेतोत्पापे[3] सर्वस्वं कामः ॥ ९ ॥
स्वधर्मे सत्ये चैव मोक्षः[4] ॥ १० ॥

इति हितसूत्रे पञ्चमोऽध्यायः[5] ॥

CHAPTER FIVE

1. Friendship of the good is not to be spurned.
2. Forbearance is goodness and modesty is stability.
3. Freedom from fear is the prerogative of the pennyless.
4. Ailments are not erratic.
5. Do not act while in doubt.
6. Give away fittingly what is earned ethically.
7. Exert in the Veda, enjoy in dispassion.
8. Long-haired ladies achieve happiness.
9. One who desires for all reaps but sin.
10. Salvation rests in duty and truthfulness.

THUS ENDS CHAPTER FIVE OF HITASŪTRA

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1. B. नाश्लाघा
2. B. प्रमास्ति
3. A. o त्पाये for o त्पापे
4. A. चैव च मोक्षः
5. A. reads only पञ्चमः and B. इति पञ्चमः as the colophons.

अथ षष्ठोऽध्यायः

स्वदारं[1] यो नोत्सृजेत् स धन्यः ॥ १ ॥
भविष्यते[2] च लोके[3]कस्येष्टो धर्मद्वेष्टुः[4] ॥ २ ॥
नाश्रद्दधाने कीर्तिः शाश्वतं तिष्ठेत् ॥ ३ ॥
शोच्या न ते ये प्रियवादिनः ॥ ४ ॥
मितभोक्ता सदा न बाध्यते रोगैः ॥ ५ ॥
युक्तो धर्मश्च[5] वेदश्च धर्मार्थौ च ॥ ६ ॥
द्विष्याद् वाददम्भद्यूतपैशुनानि ॥ ७ ॥
धर्ममचरतः प्रेत्येह च दोषः[6] ॥ ८ ॥
क्षान्त्या[7] याचितारः श्रेष्ठाः ॥ ९ ॥

इति हितसूत्रे षष्ठोऽध्यायः[8] ॥

CHAPTER SIX

1. Virtuous is he who does not forsake his wife.
2. What wish of the nonrighteous would be fulfilled in this world ?
3. Fame will not last for long in the nonvigilant.
4. Those who speak for your good are never to be despised.
5. The moderate eater is never disease-ridden.
6. Righteousness and the Veda go together and so do righteousness and wealth.
7. Hate argument, pride, folly and greed.
8. Sin attaches to the non-righteous here and in the hereafter.
9. Noble are those who beg with forbearance.

THUS ENDS CHAPTER SIX OF HITASŪTRA

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1. A. B. दारं is used in the singular, while it has to be in plural. For a similar usage, see also above 2. 4.
2. A. B, read भविष्यते in the sense of भविष्यति
3. A. लोक for लोके
4. A. धर्मद्वेष्टि
5. A. one धर्मश्च
6. B. प्रेत्येहं दोषः
7. A. क्षान्तो
8. As Colophon, A reads षष्ठः and B. इति षष्ठ :

अथ सप्तमोऽध्यायः

ज्ञातारः शिष्टाश्चोपसेव्याः ॥ १ ॥

रोषिण[1]स्त्वरिकल्पाः ॥ २ ॥

भावित्वं नाम दिव्यानि यानि बोद्धव्याः[2] ॥ ३ ॥

ज्ञानेसु श्लिष्टात्मा साधूत्सेधेऽङ्गिरः[3] ॥ ४ ॥

देहान्तरस्था ह्येव ये दारिद्र्योपहृताः ॥ ५ ॥

न मदो भवेन्नयमतां हि ॥ ६ ॥

इति हितसूत्रे सप्तमोऽध्यायः[4] ॥

CHAPTER SEVEN

1. The learned and the good are to be honoured.
2. The wrathful are akin to enemies.
3. The divine things to be learnt make up the future.
4. One wedded to knowledge is like Angiras among the zooming sages.
5. Those afflicted with poverty are as good as dead.
6. Arrogance will never afflict the prudent.

THUS ENDS CHAPTER SEVEN OF HITASUTRA

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1. A. रोषणा
2. B. reads : भावित्व नाम दानीयानिबोद्धव्या :
3. A. साधूं सेवेद्धीरः ।
4. A. omits this colophon, while it has the following at this place ;

   अकारे पञ्चवैको वा आकारे द्वौ षडेव वा ॥

   इवर्णे सप्त वा त्रिर्वा उवर्णे चतुरष्ट वा ॥

   ए ऐ ओ औ इत्येते ज्ञातव्या अनवग्रहाः ॥

   इति हितवाक्यानिसमाप्तानि ॥

   लि० हृदेरामेण ॥ श्री ॥

   B. reads इति सप्तमोऽध्यायः । सूत्रसंख्या ६५ ।